

An exhortacion vnto
prayer, thought mete by the
kynges maiesty, and his
clergy to be read to the people
in euery church
afore
processions.

Also a Letanie with
suffrages to be sayd
oz longe in the
tyme of the
sayd pro
cessions

¶:¶:¶

22

¶:¶:¶

EXHORTACION



Foasmuche as praye is
 the bety truemeane oꝝda
 ned of almighty god and
 taught vs plainly in his
 holy woꝛde, wherbye not
 only we map, but also by gods holy
 cōmaundement be bounden to haue
 a recourse and a refuge foꝛ helpe and
 ayde of almyghty god our heuenlye
 father not only in al our necessities
 and tribulacions of this woꝛlde, but
 also vniuersallye in all our affayres
 & busynesses, whatsoeuer shalbe fall
 vnto vs, oꝛ elles whatsoeuer thyng
 we shal enterpryse oꝛ take in hande
 And foꝛasmuch also as our father in
 heauen, of his mete meꝛcy and infy-
 nite goodnes, hath bounden him selfe
 by his owne free promyse, and certy-
 fied vs of the same, by his owne son
 our only sauour and Lord Chyſte
 Iesu, in his gospel that whatsoeuer
 we



TO PRAIER

We shall aske of hym, we shal haue it
so that we aske such thynges, and in
such sorte, as we oughte to do . For
these causes good Chyistian people
beyng thus grounded vpon the sure
foundacyon of Gods holy and bles-
sed word, which can not disceane vs
We are here at this tyme gathered
together, to make our common pray-
er to our heauenly father. But now
good Chyistian people, that by the
true vse of prayer, we maye optayne
and enioye his gracious promyse of
ayde, comfort/and consolacion, in al
our affaires and necessitiestwo thin-
ges concerning prayer, are specially
to be learned. The fyrst is to knowe
for what thynges we ought to make
our request and petictō in our praier
The second is, in whatwise we shuld
make our prayer, in suche sorte as it
may be acceptably heard, and gracyp
ously

EXHORTACION

ously graunted of our heuenly father

As for the fyrst, we ought instant-
ly to aske of our heuenly father, his
holy & blessed spyrte, godly wysdome,
faith, charite/and to feare and obeye
hym, & that his holy name in al thyn-
ges, and euery where throughe al the
whole worlde may be glorified, & his
kyngdome may come vnto vs, that
is to saie, that here he may reigne in
vs, by his faith of his welbeloued son
our sauour Iesu Chyrste, and after
this life also to reygne in vs, and o-
uer vs euerlastingly in glorie.

✥ we ought to pray, that his blessed
wil may be fulfilled here in this worlde
amonges vs his mortal creatures as
it is of his immortal aungels & of al his
holy cōpany of the heuenly spirites
we must pray for our dayly breade
that is, for our necessary food and su-
stenance both of body and soule. Of
body

TO PRAIER.

body, as meat, drynke, and necessary
apparayle, pence, helth, and whatsoe
uer god knowith to be necessary for
the behofe and conseruacyon of the
same, that we maye do to our Lorde
God true seturce therewith euery mā
in his estate and vocacyon, wherun
to God hath called him. Of the soule
as the worde of God, and the know-
ledge of the same, the true conserua-
cyon of our heuenly fathers holpe &
blessed commaundementes, the lyue-
ly bread of the blessed body of our sa-
uour Iesu Chryst, the holpe and sa-
cred cuppe of the precyous and bles-
sed bloude, which was shed for vs v-
pon the crosse, to purchase vs pardō
and forgyuenes of our synnes. Fur-
thermoze, we must praye for the for-
gyuenes of our synnes, that our hea-
uenly father wyl be mercyfull vnto
vs, and forgyue vs our synnes both

A.iii.

many

EXHORTACION

many and great, wherby we offende
agaynst his infinite goodnes, as we
do forgyue the offences of them that
offended vs. Whiche, howe great so
euer they apere vnto vs yet in cōpa
rison of the offences that we doo a
gaynst god, they be both smal & few
We must pray that our heuenly fa
ther suffer vs not to be led into temp
tacyon, for without his contynual
aide and protection, we are but weake
and sone ouerthrowne. Our goostly
enemy is strong, violent, perse, sub
tyll, and excedyng cruell. And ther
fore we must continually pray, with
all instaunce, that in al his assaults
we may be deliuered by the myghty
hande of our heauenly father, from
al euyl. Finally and before al thynge
as saynte Paule exhorteth vs in the
first eptistle to Timothee Let vs make
our prayers, and supplications ren
dyng

TO PRAIER.

Dyng and giuyng of thankes for al
men, and namely for kinges princes
and al other set in chefe Dignite and
hygh courmes, that by their godly go
uernance, they true saythfull and
diligent executiō of iustice and equi
te vnto all they subiectes our heue
ly father may be glozified the cōmon
welth may be dayly promoted and in
creased and that we al, that are their
subiectes may lyue in peace and qui
etnes, with all godlynes and vertue
and our chystiā princes and heades
in vniite and concozd amonges them
selues euer calling vpon their heuen
ly father, whiche is the kynge of all
kynge, and the Lorde of all lordes
which shall iudge without respect of
person, accoꝝdyng to eueꝝ mans do
yng or woꝝkes et whose hande the
weake shall take no wꝝonge / nor the
mighty may not by any poꝝe scape
his

EXHORTACION

his iust iudgemēt. That our pꝛinces
(I saye) thus calling vpon theꝝ he
uently fa. her foꝝ grace, may euer i all
their affaires be directed and gouer
ned by the holy spꝛyte of God & both
rule, and be ruled by his holpe feare
to their owne endles tope, comfoꝛte,
and consolacion, and to their owne e
uerlasting saluacion, through our sa
uoure Iesus Chꝛst.

¶ And here spectally let vs pray foꝝ
our most dere and soueraygne Loꝝd
the kynges maiestye, who dothe not
only study and care dailly and hour
lye foꝝ our prosperitie and welch, but
also spateth not, to spẽd his substance
and treasure, yea, redy at al times to
endaunger hym selfe foꝝ the tender
loue and fatherlye zeale, that he bea
reth toward this his realme, and the
subiectes of the same. Who at this
pꝛesente tyme, hath taken vpon hym
the

TOPRAIER.

the great and daungerous affayres
of warre. Let vs praye that it maye
please almyghty god, lord of hostes
in whose handes is onely welth and
victory, mercifully to assyst hym sen-
dyng his holy angel / to his succou-
rer / keeper, and defendour from al his
aduersaries, and from all euyls. Let
vs pray for our brethren, that ben-
de them selues to battayle for goddes
cause and our defence, that god may
graunt them prosperous successe, to
our comfort / and the increase of his
glory. Let vs pray for our selues pre-
mayne at home, that almyghty god
defend vs fro synne sickness / death
and al other aduersities of body and
soule.

The seconde thinge to be learned
concerning prayer is to knowe, howe
we shall make true prayer, so that it
maye be graciously heard, and mer-

A. v.

cifully

EXHORTACION

cifully graunted of our heauenly fa-
ther. ffirst of all we must vpon con-
syderation of our heauenly fathers
mercy & goodnes towardes vs, and
of his everlastyng truth, and fre pro-
mple made vnto vs in his owne ho-
ly worde, conceiue a full affiaunce hope
and trust, & that without wauering
or doubtful mistrusting, ether in vs
truth his goodnes, or in his almighty
power certainly assuring our selfe
that both of his omnipotēcy, he may
do what soeuer shal please his good-
nes, and also for his infinite good-
nes, and fatherly affection toward
vs, that he wyl both here and graūt
al our lawful and godly requestes,
after that measure, sort and degre as
he of his infynite and incomprehen-
syble wisdom knoweth the thing to
be moost mete moost conuentent and
behoueful bothe for his owne glory
and

TO PR A I E R

¶ honoure, & for the profyte, behouie
and commodite of vs his chyliden.

✱ furthermoze, also it is necessarili
required to that that our prater may
be acceptable vnto our heauenly fa-
ther, to haue charyte, and brotherlye
loue betwixt neyghbour and neigh-
bour, and toward al our euen chriſte

So Chriſt him ſelfe teacheth vs ſay-
ing, when you ſtand to pray, forgive
yf you haue any diſpleaſure againſt
any perſon, that your father which
is in heauen may forgive you It is
a true ſaying that ſainte Auguſtine
ſayeth. There is no good fruite / no
good dede, no good worke, whiche
ſpyngeth not out of the roote of cha-
rite. And ſaynt Paule teacheth pla-
inly, that where as charyte lacketh,
nothyng can auayle vs

¶ And mozeouer, we muſte in oure
prayer, beware of baynegloze and
praye

EXHORTACION

prayer of man, outwardly shewynge
a great pretence of holynes / & being
barn of true godlines inwardly only
to haue the comendacion of men be-
fore the world, for if we so do, we shal
lose the rewarde and benefite of our
prayer, as our sauoure christ saith
his owne selfe. we must take hede al
so, that we thynke not the vertue of
prayer / to consist in multiplyng of
many wordes without fayth & god-
ly deuocion, thynkyng as the heathē
doth / that for our many wordes or
much speaking, we shalbe herde of
oure heauenly father, Whosoever
doth thynke so, he shal deceiue hym
selfe, for god doth not regard neither
the swete sound of our voyce, nor the
great number of our wordes but the
ernest feruentnes and true faithfull
deuocion of our hartes. Finally we
must beware in our prayer of that co-
mon

TO PRAIER

mon pestilent infection, and benem-
ful poison of all good prayer, that is
to say, when our mouth prayeth, and
our hartes prayeth not. Of the whi-
che the prophete Esaye complaineth
soze. And our sauoure in saynt Ma-
thewes gospel rebuketh the pharises
for the same, saying thus. O hyppo-
crites Esay the prophet prophesied wel
vpon you, when he saied thus This
people draweth nighe me with their
lippes, but they hartes are far fro
me, & is to say, they speke with theyr
tongue & lippes the wordes of prayer
but in theyr hart they mynd nothing
lesse then they speke, as that the good-
nes of the prayer stode in outwarde
speaking only of the worde, & not in
the inwarde, true, & faithfull request
of the hart. And to the intent therfore
your hartes & lippes may go toge-
ther in prayer it is very conuenient
and

EXHORTACION

& muche acceptable to god, that you
shoulde vse your priuate prayer in
your mother tongue that you vnder
standing what you aske of god, may
more earnestly and seruently desire the
same your hartes and myndes agre
ying to your mouth and woordes.
Wherfore let vs eschewe (good peo-
ple) in our prayers, al the afore reher
sed vices for els we shall not obtayne
our petitions, and requestes, but con-
trary wise we shall hyghly displease
god & greuously offende hym. There
fore good christen brethren, seing we
are come together to praye let vs do
it accordyng to our bounde dutye and
as it ought to be done Let vs truly
pray with a faithfull harte & a sure
assuaunce of our heuēly fathers infi-
nite mercy, grace, & goodnes, let vs
make our prayers beynge in loue and
charite with all & euery one of our
neighbours

TOPRAIER:

neighboures euer haupng in oure
hart an earnest request and desire of
those godly benefites whiche are ap
pointed in gods worde & we sholde
pray for, and yet not prescribing vn
to god either the time place, measure
or degre of his gracious benefytes,
but wholly committing our selues to
his blessed wil & pleasure, receiuyng
in good worth and with thanks gy
uyng, whatsoeuer, and whensoeuer
it shal please his gracious goodnes
to bestowe his gracious giftes vpon
vs, Let vs also fournithe and beau
tify this our prayer that it may plea
se god the better & delight the eares
of our heauenly father with fasting
and wholsome abstinence not onely
fro al delicious liuyng in voluptu
ous fare & from al excesses of meate
and drinke but also to chastice & kyl
the spynful lustes of þe body to, make
it

EXHORTACION

It bow and redy to obey vnto the spir-
ituall moſiōs of the holy ghoſt. Let
vs alſo furniſhe it with almes dedes
and with the woꝝkes of mercy & cha-
rite. For prayeꝛ is good and accepta-
ble vnto god, when it is accompanied
with almoſe dedes & with the woꝝ-
kes of mercy as the holy mā Tobye
ſayth, with the which and vſyng the
vertues afoꝛe reherſed & alſo eſche-
wꝝng diligently the forſayd vyces
our prayeꝛs ſhalbe of much pꝛyce and
value, as was the prayeꝛs of Hely
Danyel, and Hoſes, befoꝛe our he-
uēly father and that for our ſauy-
our Jeſu Chꝛyſtes ſake, which hath
redemed vs with his pꝛecious blood
and hath ſigned and ſealed vs by to
euerlaſtyng lꝛfe. To whome bothe
nowe and euer, with his father & the
holye ghoſt, be gloꝛye and honoure
without ende. Amen.



In these holy prayers and suffrages following, are set forth of most godly zeale for the edifying & stirring of deuotion of all true faithfull christen hartes so as it thought convenient in this comune prayer of procession to haue it set forth & bled in the vulgar tongue, for stirring the people to more deuotion and it shalbe euery christen mannes part reuerently to vse the same, to the honour and glory of almighty god, & the profyte of their owne soules And such amonge the people as haue booke and can reade may reade them quietly and softly to them selfe, and suche as can not reade, let them quietly and attentively geue audience in tyme of the sayd prayers, hauing there myndes erecte to almighty god, and deuoutly praieng in their hartes, the same petitions which do enter in at their eares so that with one sounde of the harte, and one accord. God may be glorified in his church.

¶ And it is to be remembred, that that which is pynted in blacke letters, is to be sayde of songe of the priest with an audible voyce, that is to say so loude and so plainly that it may well be vnderstande of the hearers.

¶ And that which is in the redde, is to be answered of the quere sobly and deuoutly.

THE LETANY AND

O GOD, the father of heuen;
haue mercy vpon vs miserable
synners.

O god the father of heuen, haue
mercy vpon vs miserable synners.

O god, the sone, redemer of þ world
haue merci vpon vs miserable siners

O god the sone, redemer of þ world
haue mercy vpon vs miserable syn-
ners.

O God, the holy goost, procedynge
from the father and the sonne, haue
mercy vpon vs miserable synners.

O god, the holy goost procedynge
from the father and the sonne / haue
mercy vpon vs miserable synners

O holy, blessed, & glorious Trinite
thre persons & one god, haue mercy
vpon vs miserable synners.

O holy, blessed, and glorious trinit
te, thre persons and one God, haue
mercy vpon vs miserable synners.

Holy

SVFFRAGES

Holy virgyn Mary, mother of god
our sauiour Iesu christ. Pray for vs

All holy aūgels & archangels, & all
holy orders of blessed spirites.

Pray for vs

All holy Patrpathe s, & Prophetes
Apostles, and Martyrs, Cōfellours
and virgyns and all the blessed com
pany of heuen. Pray for vs.

Remembze not lord, our offences,
nor the offēces of our forefathers, ne
ther take thou vengeaūce of our syn
nes, spare vs good lord, spare thy
people, whō þ hast redemed with thy
most pzetious blode, & be not angry
w vs for euet. Spare vs good lord

From all euyl & mischief, frō synne
from the craftes & assautes of the de
uyl, frō thy wrath, & frō euetlastyng
dampnation. Good lord deliuer vs

From blyndnes of hert, frō pryde,
bayngloze, & hypocrisy, from enuy,

W. li.

hatted

THE LETANY AND
hatred, and malice, & all vncharita-
blenes. Good lord: Delvuer vs.

From fornication, and all deadlie
synne, and fro al the deceiptes of the
worlde, the fleſhe, and the deuill.

Good lord: Delvuer vs.

From lpyghtnyng & tempeſt, frome
plage, peſtylence, & fampne, fro bat-
tyle and murder, and from ſodaine
death. Good lord: Delvuer vs.

From al ſedicion & pryuey conſpy-
racy, from the tyranny of the byſhop
of Rome, and all his deteſtable enor-
mities, from all falſe doctryne and
heresy, from all hardnes of hert and
cōtempt of thy word & cōmaūdemēt.

Good lord: Delvuer vs.

By the miſtery of the holy incarna-
tion, by thy holy natiuite and circūci-
ſion, by thy baptysme faſtynge, and
temptacion. Good lord: Delvuer vs.
By thyne agony and bloody ſweate
by

SVEFRAGES

by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascencion, by the comynge of the holy goost.

Good lord delyuer vs

In all tyme of our tribulacion in all tyme of oure wealthe, in the houte of death in the day of iudgement.

Good lord delyuer vs.

We synners do beseeche the to here vs O lord god / & that it may please the to rule & gouerne thi holy church vniuersall in the ryght way.

We beseech the to here vs good lord that it may please the to kepe & keep the eight thy seruant and our kynge and gouernour.

We beseeche the to here vs good lord that it may please the to rule his hart in thy faythe, feare, & loue, that he may euer haue assaunce in the & euer seeke thy honour and glory.

THE LETANY AND

we beseeche the to here vs good lord
That it may please the to be his de
fendour and keper, grynge him the
Victory ouer all his enemyes.

we beseech the to here vs good lord
That it may please the to kepe our
noble quene Katherine in thy feare,
and loue, grynge her increase of all
godlynes, honour, and chylde.

we beseech the to here vs good lord
That it may please the, to kepe & de
fende our noble pryncce Edward, and
all the kynges maiesties chylde.

we beseech the to here vs good lord.
That it may please the to illuminate
all byshoppes, pastours & ministers
of the churche, with true knowledge
and vnderstandynge of thy worde, &
that bothe by theyr preachynge and
lpyng, they may set it forth & shew
it accordyngly.

we beseeche the to here vs good lord
That

SVFFRAGES

That it may please the to endue the
lordes of the counsaile, and al the no-
bilite, with grace wisdom and un-
derstandynge.

We besech the to here vs good lord

That it may please the to blesse and
kepe the magistrates, giuynge them
grace, to execute iustyce, & to mayn-
tayne trueth.

We besech the to here vs good lord

That it may pleasethe to blesse and
kepe all thy people.

We besech the to here vs good lord

That it may please the to gyue to al
nacions vnite, peace/and concorde.

We besech the to here vs good lord

That it may please the to gyue vs
an hert to loue & dread the, & diligetli
to liue after thy commaundementes

We besech the to here vs good lord

That it may please the to gyue all
thy people increase of grace, to here
mekely

THE LETANY AND

meekely thy word, and receiue it with
pure affection, and to bypnye forth
the frutes of the spirite.

Woe beseeche the to here vs good lord
That it may please the to byringe in
to the way of truthe al suche as haue
erred and are deceyued.

Woe beseech the to here vs good lord
That it may please the to strengthe
such as do stande, and comforte and
help the weake harted, and to rayse
vp them that fall, & finally to beate
downe Satan vnder our fete.

Woe beseech the to here vs good lord
That it may please the to succoure
helpe, and comfort al that be in dan-
ger, necessite and tribulation..

Woe beseech the to here vs good lord.
That it may please the to p[re]serue
all that trauaile by lande o; by wa-
ter, all women labouryng of chyldre
all s[er]cke persons and yong chyldren

and

SVFFRAGES

and to shewethy pyte vpon al priso-
ners and captiues,

we besech the to here vs good lord.

That it may please the to defende
and prouide for the fatherles childre
and wydowes, and all that be deso-
late and oppressed.

we besech the to here vs good lord

That it may please the to haue mer-
cy vpon all men.

we besech the to here vs good lord

That it may please the to forgyue
our enemies persecutours and schisme
detours/ and to tourne their hartes

we besech the to here vs good lord

That it may please the to gyue to
our vse the kindly frutes of þe erthe
so as in due tyme we may enjoy the
and to preserve them.

we besech the to here vs good lord

That it may please the to giue vs
true repentance to forgyue vs al our

B. v.

synnes

THE LETANY AND
sinner, negligences & ignorances,
& to endue vs with the grace of thy
holy spirite, to amende our lyues ac-
cording to thy holy worde.

We beseech the to heere vs good lord
Sonne of god, we beseeche the to
heare vs.

Sonne of god, we beseeche the to
heare vs.

O lambe of god, that takest awaye
the synnes of the worlde.

Graunt vs thy peace.

O lambe of god, that takest awaye
the synnes of the worlde.

Hauie mercy vpon vs.

O chryste heare vs.

O chryste heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chryste haue mercy vpon vs.

Chryste haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde

SVFFRAGES

Lozde haue mercy vpon vs.

O ur father which art in heauen
With the residue of the Water noster
And suffer vs not to be ledde into
temptacion,

But delpue vs from euyl. Amen

The versicle.

O lozde, deale not with vs after our
synnes.

The answer.

Repayntment rewarde vs after our ini-
quities.

¶ Let vs pray.

O GOD, mercifull father, that
dispissest not the sighynge of a
contryte herte, noꝝ the despyze of such
as be sorowful mercifully assiste our
prayers, þe we make befoze the in all
our troubles and aduersities, when
soever they oppresse vs. And graciously
heare vs, that those euils which
the craft and subtilte of the deuyl oꝝ
mā woꝝketh against vs, be brought

to

THE LETANY AND
to nought, and by the prouidence of
thy goodnes, they may be disperſed
that we thy ſeruautes being hurt by
no perſecutions may evermore giue
thākes vnto the, in thy holy churche
through Jeſu Chryſt our lord.

O lord, ariſe, help vs, and deliuer
vs for thy name ſake.

O god, we haue hearde with houre
eares, and our father haue declared
vnto vs the noble workes that thou
diddeſt i theſe dayes and in the olde
tyme befoze them. **O** lord ariſe, helpe
vs, and deliuer vs for thy honour.

Glorie to the father/the ſonne, and
to the holy goſt, as it hath ben from
the beginnyng, is, and ſhal be ever
world without ende amen.

From our enemyes defende vs **O**
Chryſte.

Graciouſly loke vpon our afflictions
Pitiſfully beholde the dolour of our
harts

SVFFRAGES

hert. Mercifully forgyue the synnes
of thy people.

Fauorably with mercy heare our
prayers.

O Ion of David haue mercy vpon vs
Bothe nowe and euer vouchsafeto
bere vs chryste.

Graciously heare vs, O Chryste

Graciously heare vs, O lorde. Chyrl

The verelycle.

O lorde, let thy mercy be shewed vpon
vs. The answer.

As we do put our trust in the.

Let vs pray.

We humbly beseech the O father
mercifully to loke vpon our in-
firmities, & for the gloze of thy name
sake, routne from vs all those euyls
that we most rightuously haue deser-
ued. Graunt this o lorde god for our
mediatour and aduocate Iesu chry-
stes sake. Amen.

O god

THE LETANY AND

O God, whose nature & proper-
tie is euer to haue mercy and
to forgyue, receiue our humble peti-
tion, and though we be tied & bound
with the chaine of our synnes yet let
the pitifulnes of thy greate mercye
loue vs, for the honour of Iesu chry-
stes sake, our mediatour and aduo-
cate. Amen.

A Almighty & euer liuyng god,
whiche onely workest great
meruailes, sende downe vpon oure
byschoppes and curates, and all con-
gregattions, comitted to theyr charge
the helthefull spirite of thy grace, &
that they may truely please & powre
vpon them the contynuall dewe of
thy blessing. Graunt this (O Lord)
for the honour of our aduocate and
mediatour Iesu Chryste.
Amen.

SUFFRAGES

We beseeche the, (O lord) to shew
vnto vs thine exceeding great
mercy, whiche no tongue can wor-
thily expresse & that it may please the
to deliuer vs from all our synnes, &
also fro the paynes, that we haue for
them deserued. Graunt this, (O lord)
thorough our mediator and aduo-
cate Iesu christ, Amen.

O Raunte, we beseech the, O al-
myghty god, that we: in oure
trouble put our hole confidence vnto
thy mercy, that we may against al ad-
uersite be defended vnder thy protec-
tion. Graunt this, O lord god, for our
mediator and aduocate Iesu chris-
tes sake, Amen.

A prayer of Chrysostome.

Almyghty god, whiche haste
gauen vs grace at this tyme
with one accorde to make our com-
mune supplications vnto the, & dost
promyse

THE LETANY AND
promyse that when two or thre be ga-
thered in thy name, thou wilt graunt
they requestes fully nowe, O loꝝde
the desires and petitions of thy ser-
uauntes, as may be most expedient
foꝝ them: graūtyng vs in this world
knowledge of thy trueth, and in the
woꝝlde to come, lyfe euerlastyng.
Amen.



¶

Printed at London in paules
Churche yearde at the sygne
of the Maydens heed, By

Thomas
Petty.

The .xii. day of October, the
yere of oure loꝝde God.

M.D. XLiii

GOD SAVE THE KYNGE



Thou shalt haue none other gods
bes but me . Thou shalt not
make to thy selfe any grauen y-
mage no: anye lyknes of anye
thyng that is in heuen aboue,

o: in the earth beneth, o: in the water vnder
the earth, to the entent to do anye godly ho-
noure and wo:shipp vnto them.

Thou shalt not take the name of thy lo:de
god in bayne. Remembze that thou kepe ho-
ly the sabboth day

Honoure thy father and thy mother.

Thou shalt do no murther.

Thou shalt not commytte adultery.

Thou shalt not steale .

Thou shalt not beare false wytnesse against
thy neyghbour . Thou shalt not vnjustly
despyze thy neyghbours house, thou shalt not
despyze thy neyghbours wyfe, no: his seruants
no: his mayde, no: his oxe, no: his asse, no:
any thyng that is thy neyghbours.

The commandementes of god, gyuen by
Moyles, & expounded by Chyriste, in sue mo-
ther tongue, very necessary & expedyent for
youth and all other to lerne and knowe.